



Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XI.

VIEW OF THE STATE AND PROSPECTS OF THE CHIEF MORAL DIVISIONS OF MANKIND.

(Continued from p. 5.)

SOUTH-EASTERN ASIA.

It is a common complaint among the Missionaries who have labored among the Hindoos, that their education is limited; and often abruptly broken off, by any prospect of immediate gain—an obstacle to instruction not confined to Hindoostan, but common to England and other countries, where the erection of a manufactory, and the employment of children, immediately deteriorates and shortens, if it does not altogether suspend their instruction. But neither in England nor in India can such obstacles arrest the general course of improvement: the demand for labor is not unlimited, and a large portion of the rising generation are left at leisure for the acquisition of competent information. Besides, this is an evil which education itself cures: the more common it becomes, the more it will be esteemed one of the necessities of life; and the demand for those that are but imperfectly instructed, will be superseded by the supply of those who have received a complete education. Colleges in India will confer upon a selection of those who have received an elementary education, such a measure of knowledge as will enable the Hindoos again to make advances in science; and will place that intellectual race, to whom knowledge already owes much, a second time in the front of civilization.

If a regular system is pursued, of affording every variety of information to the Hindoos, their present system of superstition and philosophy will not be able to stand the shock; and will give way on all sides, with an extent and a rapidity of ruin, proportioned to the bulk of the pile which is undermined; and if Christians are not negligent of their duty, true Religion will be introduced with true Philosophy, and each will take the place of its respective counterfeit. The stream of science would not only proceed in its usual course, but the fountains of English literature being also opened, a sudden and copious flood would cover and fertilize the shores of India, with a like impetuosity as at the revival of letters, ancient knowledge was poured in upon Europe, when the great deep of classical literature was once broken up. What England has been gaining during many centuries, might in a few generations be communicated to the Hindoos.

Prospects the most cheering may be overcast, and the progress of improvement at once arrested by one of those sudden revolutions, which mock

all calculation, both in their arrival and in their results; but though in matters merely political, such changes in the state may baffle the fairest conjectures, which proceed upon the supposition of the continuance of national prosperity, yet in the expectation of religious improvement, we have more certain ground to rest upon. We know not whether God intends the stability of particular nations; but we know that he makes all revolutions subservient to the introduction of his own kingdom—that the appointed years of delay are now elapsing—and the time to favor the Gentiles is at hand. A great improvement in the moral condition of Hindoostan is therefore certain, in the natural course of events; and still more certain in the interruption of those events, by which God breaks in pieces the obstacles to his designs: whether in a political calm or storm, the mustard seed which has been sown will become a great tree, and spread wide the shadow of its branches; and any changes in the body politic will ultimately accelerate that great change from darkness to light, by which Hindoostan will become full of the knowledge of the Lord.

Nothing was ever more beyond all human calculation, than that England should become the mistress of India; that an island, thinly peopled with barbarians, the prey of every roving pirate, should, after so immense a navigation, "far as the sea-fowl in a year can fly," subdue the empire of Sandracottus—overcome that hostile array, which terrified the soldiers of Timour—and, with handfuls of men put myriads to flight. That such events did not happen without the divine will and guidance, even heathens would acknowledge: it is thus, that God casts a stain upon all human glory—by the weak things overcomes the strong, and baffles all the conjectures of human prudence.

But if Britain thus holds India, it holds it by an imperative condition—that of being subservient to the designs of Providence; and, when that condition is not complied with, the possession ceases along with its infraction. The Portuguese and the Dutch have already been our forerunners; but the one pursued the course of its own cruel bigotry, and the other its gain; and neither of them did the work of the Lord: if we follow instead of avoiding their example, and neglect to make known so great salvation, the empire will be taken from us, and given to another nation—our conquests will pass away like a dream—and the time of our benefiting India will be closed for ever. But let us hope better things of Britain, and that the nation and the government will, at length co-operate in spreading every blessing, in meliorating

the temporal and spiritual condition of the Hindoos, in fulfilling to the uttermost the sacred trust reposed, and in securing to themselves the perpetual gratitude of India.

India, christianized, would again send forth a new race of teachers; carrying with them the true doctrines of life and immortality, and shewing the way of escape from the miseries of life: and, as the Bonzees have penetrated to the remotest extremes of Asia, and displaced opinions of long standing, which were suited to a simpler state of society, so Christianity, considered merely as a system adapted to the human mind, will penetrate through all these regions, bringing Science and the Arts in her train; and will establish upon the ruins of all former opinions, a pure worship and a genuine philosophy. The trance which has spell-bound the faculties of the human mind would be broken, and the stream of human improvement would again flow on, after its long winter: those beautiful regions so teeming with vegetation and crowded with life, would render their resources to the cause and services of humanity; and the eastern sages who are now trying to arrest every motion of the mind, and to fix it on one imaginary object, would have all their faculties exercised in the pursuit of truth, and in the contemplation of that object which is indeed divine and existing.

But the country beyond the Ganges has not to wait for Missionaries from Hindoostan. The work is already well and prosperously begun among the Chinese without China—who, freed from the paternal vigilance of the despotism of their country, are accessible to efforts to enlighten them, whether by books, by education, or by preaching; and who, in their constant migrations between China and the Islands of the Indian Sea, afford an ever-continuing communication with the Mother country, and means of penetrating into it which no caution or strictness can guard against. It is thus that the region, which is most strongly defended against the entrance of Truth has, yet its vulnerable points; and the Chinese, who in their own country are inaccessible to instruction, are here brought into the best situation for their Teachers, with their prejudices weakened by their distance from home; while, between India and China, the American Mission among the Burmans has succeeded as yet beyond reasonable expectation, and affords good hope for the future condition of one of the most intelligent and energetic races of Eastern Asia.

CENTRAL AFRICA.

The Fourth and least hopeful Division is Central Africa, which has ever been cut off from any full or salutary influence from the other parts of the world; and has only had the misery which has ever prevailed there, heightened by its intercourse with more enlightened States: but which yet is the country which nature has blessed with the most abundant fertility; where life is most vivid, and all productions on the largest scale: and when the years of its suffering are accomplished, we may expect it will be as prolific of good as it has been of what is noxious and monstrous; and become the garden of the Lord, flourishing with a luxuriance and profusion unknown to other climates.

If Africa still remains unknown in its remoter regions—and no eye which could mark them with intelligence has viewed the wonders which it con-

ceals in its interior—still, upon comparing the journeys which the Portuguese have completed from sea to sea, with the new discoveries which have lately been made respecting the kingdom of Bornou, and the information recently acquired concerning the tribes on the Eastern Coast, a notion not far from the truth might be formed of its general features. As usual, by being better known, it has lost somewhat of its imaginary grandeur: the true position of Bornou has enlarged the formless waste of the great Zahara, and circumscribed within narrower limits those regions on which the sun and the rains of the tropics bestow a boundless fertility; while on the other hand, the eastern and elevated table-land, which is on the side of the Indian Sea, appears with more evidence, not to possess that superabundance of growth which we are apt to ascribe to Central Africa in general, taking our notions of it from the rush of vegetation which covers its forests, and renders them impervious along those river tracts which are the parts of Africa with which we have the most acquaintance—and instead of finding nations more advanced in civilization, inhabiting vast cities resplendent with gold, in the interior and altogether unknown regions; we might chance to find that buildings almost disappear, and the last traces of cultivation along with them; and might discover nothing but barbarian hordes of the most ferocious manners, and whose occupation, in the neglect of their scattered herds of cattle, was slaughter and enslaving.

By what we know of Africa, we may suppose its interior to consist of three descriptions of regions—the well watered and amazingly fertile, that border upon rivers and inland lakes; the seat of the larger nations, where civilization has made some progress—the second, high and isolated mountain tracts, abounding in valleys and secure defiles; like those found in the neighborhood of Abyssinia, and where the ancient nations find a safe though confined retreat amidst their broken and abrupt fastnesses—the third, the elevated table-land and open mountains, which support the herds of the predatory tribes who spread behind the coast of the Southern Ocean, from Abyssinia to Caffraria, and who extend their excursions to the neighborhood of the Atlantic. The same circle of devastation has been repeated from time immemorial: one ferocious nation of conquerors succeeds another; nor is there any gleam of hope that arises from Africa itself, of a period being put to the bloodshed and the wretchedness, with which in every age it has been inundated.

But out of the very depth of the calamities of Africa, a prospect arises of ultimate relief. The Slave trade, which heightened all the evils to which that devoted country is subject, has brought a portion of the African race into close contact with men who are civilized.

Europe and Africa have been discovered in their fates from each other; but they have met together in the colonies of America, and the rising prospects of that new world afford the means and the hopes for the improvement and civilization of Africa. While the Europeans from the climate, were prevented from settling in Africa, and the Africans had no means of acquiring the knowledge of Europe, an impassable barrier seemed raised between them; but now that both have been brought to inhabit a third country, it is comparatively easy to educate and train those negroes in

America, who will be able to introduce into Africa the first rudiments of melioration. The rapidity with which the negroes are increasing in America, and the peculiar circumstances in which they are there placed, ensure a return of numbers of them to their original continent; carrying with them the languages, and not unfurnished with the acquisitions of Europe. In a century, there will be more negroes in the United States alone, than there exist in Africa itself at the present moment; and an emigration like that which is now carrying the Europeans to America, or the African slaves to the coast of America, will restore the descendants of those slaves to their native countries. Africa is the natural resort of the blacks who are emancipated by their white masters. Placed in the new world in an ambiguous situation, between the freemen and the slaves, they can scarcely taste the sweets of liberty; while they are still considered as a degraded race, and looked on with an evil eye, as persons who have no ascertained situation in society: but in Africa, a new career awaits them; and while they are slighted by the whites, and every impediment thrown in their way, they will be hailed by their kindred race across the Atlantic, as the introducers of whatever is useful, and the instructors of Nascent Empires. What is wanting, is a landing place—some settlement to receive them on their first touching the coast; from which, in time they would spread from one tribe to another, till they diffused themselves over the interior of the continent; and when that returning emigration to Africa has once begun, it will every year widen and extend, as one race of emigrants will smooth the passage for others, and prepare a more eager reception for those that are to follow. The increase of free blacks is greater than either that of the whites or slaves, in proportion to their respective numbers; as they not only increase at a similar rate with the other bodies, but receive fresh additions from the emancipations, which increase each year proportionably to the increased number of Slaves: and as juster views of the comparative value of free and slave labor gain ground, that emancipation will be farther accelerated. But since the prejudices against the negro race will survive, as prejudices ever do, the occasions which gave rise to them, the inducements for the negro race to remove to Africa will long continue to operate; and in addition to the advantages which Africa itself holds forth, will inevitably impel them to repair to their parent seats.

It is not only the United States, however, that contain within themselves the means and causes of giving a new form to African Society; but the empire of the Brazils, which is doubly destined to exert a wide influence—not only from its containing a number of blacks sufficient to excite a greater jealousy in the white population; but from its situation over against Africa, and the facility and the despatch of the communication between them, and on account of the Brazils becoming ultimately the inheritors of those conquests which the Portuguese made early with so much enterprise in Africa and which they still feebly retain. To the Brazilian descendants of the Portuguese, inured to their native tropical climate, the air of Africa would not prove so deadly as to Europeans; and, in their own country, they would soon be able to raise troops, officered by whites but filled up with blacks, to whom neither the climate nor the nat-

ural barriers of the country would present any insurmountable obstacle, and to whom the acquisitions that the Portuguese have formerly made would afford an already-frequented inlet to the remoter regions.

It is thus that the way is everywhere prepared for Science and Religion visiting those dark places of the earth, which hitherto have denied them an access; and that the natural progress of States, in the ordinary expansion of their growth, will spread over the earth the seeds of future happiness and knowledge. The slave vessels which were carrying the first wretched victims of European avarice across the Atlantic, were unconsciously laying the train of the future greatness of Africa; and the liberated blacks, like the Israelites delivered from Egypt, will return, carrying the ark of God with them, and the blessings of religion and of social life.

JEW.

But though we have gone over the divisions of the world, there still remains one nation, who are not confined to any one division, but who are found in them all—the Jews: while they abound in Mahomedan countries and are numerous in Christendom, they have scattered themselves far into the interior of Eastern Asia—are to be found even in Central Africa, and that no portion of the globe might be free from them, have emigrated to the New World. In their case, the laws that modify the character of men and nations, seem to be suspended: they preserve their own original character in every climate and in every nation—among the ferocious Moors and the staid and mechanical Chinese—the same under the Inquisition in Spain as under the exterminating wars of the Roman Emperors; and though, by a strange inconsistency, they who when they were under an immediate Divine Government, and witnessing the many miraculous interpositions in their behalf, were ever forsaking their King and their God, now that they are without a King and appear forsaken by God, still adhere obstinately to that law which it is no longer possible for them to observe.

There is thus something so much beyond the ordinary course of nature with regard to them, that they disappoint and baffle all calculations founded upon usual probabilities; and remain to this day a peculiar people, which cannot be numbered among the Nations—stricken with a judicial blindness—religiously preserving those books which contain their own condemnation. They have everywhere, according to the prophetic denunciations, become a proverb and a by-word; and being despised and reproached, their character has sunk almost to deserve these reproaches; and, in morals and in understanding, they are, generally speaking, as low as they stand in the general opinion.

The Christians have fallen into two opposite errors respecting them—either a culpable indifference, and a want of that gratitude which was due to them for their Father's sake, *of whom, as concerning the flesh, Christ came*; or, if any earnestness was felt about their state, it was accompanied with a total hopelessness of the efficacy of human means, since they seemed reserved, in a miraculous manner, till some great moral revolution, beyond the reach of man to accelerate, should occur.

But while some have thought the conversion of

the Jews the only work to be neglected in the conversion of the world, others in return have thought it the only work to be attended to; and, mistaking time and occasion for causality, have misinterpreted the words of Paul, as if they asserted that the Jews were to be the instruments of converting the world: *If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?* The Jews who rejected christianity were certainly neither the causes nor the instruments of the Gentiles receiving Christianity; but the time of the Jews rejecting Christ was the time of the Gentiles being received into the Church; and God took occasion from their obstinacy to shew mercy to the Gentiles. If then that season when judgment was mingled with mercy, was yet a season of such abounding grace as that the Gentiles should be received, what shall the time be when judgment is remitted with regard to the Jews, but a time of unbounded mercy, in which the uttermost parts of the earth shall be saved, and the fulness of the Gentiles be brought in?

This seems the only passage which refers to the unconverted Jews; for the other passages, which are frequently applied to them, refer to the converted Jews, upon whose stock the christians were grafted in, and who thus became one people, the true descendants of Abraham; and he was no longer a Jew who was one outwardly, but those were regarded as the children of Abraham who were possessed of the like faith.

In all ages the words of the prophet have come to pass—*But yet in it shall be a tenth, and it shall return, and shall be eaten as a Teil Tree, and as an Oak, whose substance is in them when they cast their leaves; so the Holy Seed shall be the substance thereof.* The stem of the Jewish nation has been again and again cut down and revived anew, and existed solely in its stock. In all the judgments that have been inflicted upon them, a remnant has been saved, and a remnant only. Of the ten tribes and the two tribes, that were alike carried away captives, the latter and the smaller division of the Jewish nation only returned, and of them only a portion. In the same way, the remnant who believed in Christianity, amidst the multitude of those who rejected it and who were rejected of God in consequence, became the stock of the true church, on which the Gentiles were engrafted. Their history thenceforward is the history of the church; and in them the prophecies are fulfilled. It is upon this stock, that both the unbelieving Jews and the unbelieving Gentiles must be together inserted, when the fulness of the time is come, and the kingdoms of the earth shall become the Kingdom of the Lord and of his Christ, and He shall reign for ever and ever.

To speculate concerning the manner in which the Jews shall be converted, and to be minutely particular as to every circumstance which will accompany their return, is unwarranted alike by reason and by revelation; and tends to throw discredit on the scriptures, by mixing such sick man's dreams with the oracles of truth; but every active exertion in favor of either the temporal or spiritual condition of the Jews is truly Christian

One great cause of the prejudice of the Jews is pronounced to be their attachment to the reveries of their Rabbins—the silliest and most monstrous to all human productions; but as a considerable

portion of those who think become infidels, either attached to the system of Spinoza, or followers of the prevalent philosophy of the day; it is apparent that the superstition of the Jews, obstinate as it is, is chiefly founded on ignorance and a blind adherence to the traditions of their fathers; and above all, in an enmity to Christianity, which causes them to prefer any opinions, to the acknowledging of Jesus to be the Messiah. Education would remove one part of the obstacles to their conversion; and kindness and acquaintance on the part of Christians, would diminish the misunderstanding and dislike, which the Jews bear to the descendants of those by whom they have been so cruelly persecuted. It would also be extremely desirable, that some learned men should devote their attention to exhibit to the Jews under every shape, the futility of their Rabbinical traditions and writings; and the insuperable difficulties under which the Mosaic dispensation labours, unless it be acknowledged that it is fulfilled and terminated in Christianity. If the Jews can once be brought to reflect, it is impossible but they must feel how untenable is their adherence to the law of Moses—a dispensation which was strictly local, and which their dispersion among the Gentiles has itself abrogated and rendered of none effect.

Christian Kings and States have also a part to perform; and are morally bound to favor Jewish converts; as they have had their full share in blinding and hardening the Jews; and in doing all that laws and regulations could effect, for keeping them a degraded caste, and for perpetuating the prejudices of their subjects against them, and as contempt and prejudice are reciprocal, for confirming also the prejudices of the Jews against the Christians.

SANDWICH ISLANDS.

In our last volume we published much respecting the Revival of Religion at the Sandwich Islands, and the wonderful progress of improvement. From the Missionary Herald we make the following selections.

EXTRACTS FROM THE JOURNAL OF MR. RICHARDS.

Dialogue between a Chief and several Natives.

April 17, 1825. Sabbath. The whole district of Kanapele is now in Lahaina, for the purpose of thatching a new church. After the morning meeting, I heard some of the people hewing sticks. I mentioned it to Ti, a chief who was sitting in the house, and requested him to go out and speak to them. He went, and after being gone some time, returned to give me an account of what had passed.

I will give you the dialogue, which passed between him and the people, as nearly as I can recollect.

Ti. What sticks are these that you are hewing?

Peo. They are sticks for the church.

Ti. Is not that a sacred house?

Peo. We do not know. It is a praying house for the foreigner.

Ti. No, that house is not for the foreigner. It is for Jehovah. It is sacred to the God of heaven, who, when he made the world, did not work on the Sabbath. These sticks, you say, are for that house; but if you hew them on this day, tomorrow

our teacher will come and burn them all with fire ; for he says that sticks prepared on the Sabbath, shall not be put into the house of God.

Peo. We are ignorant. We have never learned any thing of the new system. We greatly desire to learn.

Ti. Well, I will tell you. In six days, God made Hawaii, Maui, Morokai, Ranai, Oahu, Tauai, the sea, the trees, and every thing ; but on the seventh day he did not work at all. Let us work on six days, and get our food, and tapa, and wood for our houses, but let us do nothing on this sacred day of God.

By this time, he had attracted so much attention, that the natives had collected to the number perhaps of one hundred and fifty. He then proceeded to instruct them.

I will now tell you about our great, our good, and new God. Give me your ears that you may hear. He is not like our old gods ; no, not at all like them. Jehovah made the *pele*. He made the owl. He made the shark. He made the lizard, and all our gods. He loves all his creatures, and he has sent his Son into the world to save them. This we never knew, till our foreign teachers came and told us. Now I say to you, like John the Baptist, *Prepare ye the way of the Lord, and make a straight path for him.* God sent John the Baptist to preach in the wilderness ; but the chief was angry, and cut his head off. Then God sent his Son, but they killed him too. They pierced his side, and his blood ran out, and that is the thing to wash away our sins. Yes, they killed the great and good Saviour, and laid his body in a tomb. But listen, they could not keep it there. He was the God of the whole world ; he is our Lord and our Saviour. Repent of your sins, and cast off your wickedness ; lean upon him, and walk with him ; wash in his holy blood, and mind his good sayings, and he will save your souls.

Peo. What ! if we mind his word, shall we never die ?

Ti. Yes, we shall die ; but when we die, what then becomes of us ?

Peo. We are thrown into the ground, and covered up, and rot away to dust again.

Ti. Yes, our bodies die, and return to dust ; but our souls live ; and if we mind the good word of God, we shall go up on high, to dwell with Jesus Christ, and bye and bye our old rotten bodies go up to join our souls, and we shall there rejoice above the dwellings of the stars. But those who disregard the word of God, and mind not the Sabbath day, their souls and bodies go down below the earth, and have their dwelling place in everlasting fires.

Upon this, one of the people, using the most expressive gestures, and exhibiting every appearance of agony, exclaimed :

"What words ! my heart cringes within me as I hear them ! How shall we ignorant men gain a knowledge of them, like you here in Lahaina ?

Ti. Stop your work, and go to the house of prayer, and hear the word of our teacher. He has told us, and he will tell you. He has forsaken his friends, and come across the ocean on purpose to tell us. Go, all of you, and listen to him.

Another then exclaimed, "O what glorious news our foreign teacher has brought us !" Another said, "My heart is full ; it bursts with joy. I will go. These ears shall hear."

As the chief was speaking of the conversation, he said, "I think my words went into their ears, then turned and went down their throat, entered the heart, and there stuck fast ; otherwise their hearts would not have cringed and burned." As he was coming away, one man called after him saying, "If we turn to the palapala, shall we not all die by the *pule anaana* ?" He answered, "No ; for our God is all powerful, and none of those who learn the palapala can be injured." Another said, "Will not the *poison god* kill us ?" He answered, "No ; he has no power. Jehovah will not permit him to hurt any good people."

The effect produced by this conversation was, that all the people were at meeting in the afternoon, and were among my most attentive hearers.

Scenes at Lahaina in consequence of the arrival of the Blonde.

It may be necessary for the information of our new subscribers to state, that the *Blonde* is a frigate sent out by the British Government with the remains of the King and Queen of the Sandwich Islands, who both died in England. Lord Byron is a nephew of the poet of that name. Much anxiety has been felt lest this mysterious providence should prove an injury to the mission. In our last volume we have described several interesting meetings, at other places, between Boki, who with his wife and several others, accompanied the King to England, and the other chiefs on his return.

May, 4. I have this evening, says Mr. Richards, been called to witness scenes of the most interesting character. At three o'clock, a ship hove in sight in the Morokai channel, which, by the aid of a spy-glass, I immediately perceived was not a common vessel. A fresh breeze soon spread her broad pendant, and brought her so near that I could not doubt. Turning to a chief, who was sitting by, I said, "Your friend Boki, with the remains of your king and queen, are near by."

He caught the glass from my hand, and after looking for a moment said, "It is he." He appeared much agitated, however, and repaired immediately to the fort, of which at present he has command.

At five o'clock, the vessel was becalmed about six miles from shore. I soon perceived that a boat was lowered, and filled with men. The people being still quiet, and suspecting nothing, I walked along the beach to ascertain who was on board the boat ; but had not reached the landing, when a cry from a canoe that approached the shore, "It is Boki ; it is Boki." Hoapiri beckoned me to follow him.

As I walked along, the princess caught my arm saying, "Stay by me." Hoapiri took his seat in a chair upon the beach. I stood at his left hand, with the princess leaning on my side. Thousands collected around, some of whom began to wail. As the company approached, a passage was opened for them into the centre of the circle. The wailing increased, though it was not considerable until the company arrived within about four yards, when Hoapiri threw back his head, and with a roar which scarcely resembled the human voice, he spread out his arms to receive his daughter. In an instant, all the chiefs present, except the one which leaned on my side, and all the thousands around, set up a screaming, which drowned the

roaring of the ocean, and thus summoned to the scene of grief those who till now had not heard the alarm.

The princess, in utter neglect of all their ancient forms, sprang forward, and with a delicacy that would not have disgraced a Charlotte, threw herself into the arms of Tuini, and the latter dropped into the sand, while the tears of the little girl were falling on her breast. At this instant, Hoapiri fell on the ground, literally plunged his whole face in the dirt at Boki's feet, and thus gave the signal to all the old veterans of barbarism, who instantly followed his example, and for several minutes scoured their sable faces in the sand.

Boki and his company were far more calm than the rest, and could scarcely be said to wail.

After a few minutes, I said to Nahienaena, it would be well to thank Jehovah for this meeting. She immediately spoke to Boki and Tuini. They appeared pleased, and immediately reached me their hands. Boki said, "Where shall we pray?" This was the first word that was spoken by any of the company. Hoping that it might stop the confusion and noise which now prevailed, I proposed to remove to a neighboring yard. They approved, and as we began to move, the wailing in a good measure ceased. Several minutes elapsed before the mats were spread, during which time messages were dispatched to the Blonde, which was now furling her sails.

When the mats were spread, Boki said to me in a very pleasant manner, "All is now ready—it is highly proper for us to pray and praise Jehovah." I made a few remarks on the providence of God in this interesting meeting, and then prayed. During the prayer, there was no noise except at a distance, and the wailing did not again become general. After prayer, I conversed a while with Boki and Tuini. She spoke in the strongest terms of the good things they had seen, and the kindness with which they had been treated.

After tea, Mrs. R. and myself called on them together. Boki had just finished a letter to Karaimoku giving information of his arrival at Lahaina, and requesting, that when he should reach Oahu, all wailing and irregularity should be forbidden. The vessel carrying the letter, has sailed, with all the attendants of the chiefs. To-morrow the chiefs themselves will sail together, on board the frigate. Our fears are all now ended respecting the influence of the visit of Boki, and the rest, to England. They declare every thing we have ever said to be perfect truth. They say they have seen only two bad men since they sailed, and those two sailed with them. They express great love to Lord Byron, and say he has been exceedingly kind to them.

In view of all that has transpired in connection with this visit, I do indeed wonder and admire. The Lord has caused the wrath of man to praise him, and the remainder of wrath he doubtless will restrain.

5. We were awakened at an early hour this morning, by the *roll-call* on board the frigate, which was anchored directly in front of our house, and nearer the shore than I have ever seen any other vessel. When I reflected on the benevolent errand on which she had come, it was a pleasant sight; and I listened with satisfaction to her band of music, which I could distinctly hear, and which lost none of its charms by being removed a little

distance on the water. It was a pleasant morning; all was still and quiet on shore, and the countenances of all beamed with joy. The people began to call at an early hour, to tell of what they had heard from Boki. They say, "Now all these islands will turn to the Lord. King George said to Boki, 'If you wish to have me for your friend, you and your people must read and write. If you do not attend to instruction, I shall not be your friend.' Boki asked him whether preachers are good men, and he said, 'Yes, and they are people to make others good. I always have some of them by me; for chiefs are not wise like them. We in England were once like the people of your islands, but this kind of teachers came, and taught our fathers, and now you see what we are.'"

It would occupy too much room to tell all that Boki has already said to the people, respecting his interesting voyage.

At nine o'clock, I called on him, found him and his wife, Hoapiri and Nahienaena, in a house by themselves, prepared to wait on Lord Byron whenever he should arrive. A messenger soon reported his boat to be on its way. Boki went out and conducted him to the house, in company with several of his officers.

The easy and unaffected familiarity of Lord Byron, and the interest he manifested in the welfare of our mission, were gratifying beyond expression.

I accepted his polite invitation to dine on board the Blonde, and spent several hours in answering his lordship's numerous inquiries respecting our mission, the former state of the islands, and their recent improvements. I have rarely spent a few hours more pleasantly in the society of any man.

At five o'clock, the frigate weighed her anchor, and, with a pleasant breeze, loftily retired from our shores, and soon was only a speck in the distant horizon.

The chiefs have all left Lahaina, and we are now almost solitary. Boki and his company, as they rowed away from the beach, continued till they were out of hearing to charge all the people to regard the word of God, and cast off all their heathenish practices.

In reviewing the dealings of Providence with us, for the last few months, we are constrained to say, "Thou art the God that doest wonders."

Lahaina does indeed wear a new aspect. In every part of the village, both morning and evening, may be heard the voice of prayer and praise.

Multitudes now spend their time in searching for the pearl of great price. For the last month, one person might have spent his whole time in doing nothing but answer the questions of those, who come to inquire what they shall do to be saved.

Under such circumstances as these, you will appreciate the loss the station feels in the necessary absence of Mr. Stewart.

You, dear sir, will never cease to pray, that, while our hands are enfeebled by sickness, our hearts may be strengthened by the Holy Spirit.

Let all the churches pray, that what I have mentioned above, may prove but the prelude to still better things.

With much respect, and with the tenderest affection, I am still, honored and dear sir, your devoted missionary.

WILLIAM RICHARDS.

EXTRACTS FROM A LATER COMMUNICATION
OF MR. RICHARDS.

From a letter of Mr. Richards to the Corresponding Secretary, written three months subsequently to the last date in the foregoing journal, we learn that in August, the state of things at Lahaina was not less interesting than it was in the early part of the year; and that the influence was extending itself to other places.

Progress of Instruction.

There are in Lahaina, nineteen schools, containing about *three hundred and eighty* scholars. The laboring people all now stand waiting for instruction, and when we obtain a new supply of spelling-books, the number of our schools will immediately be more than doubled.

Under the particular patronage of the chiefs, I have sent seventeen teachers to the different parts of this island, and have received reports of the state of their schools. From the best estimate I can make, I think there are embraced in these schools, not less than *eight hundred* scholars. Many districts are still left entirely without instruction, and from them I am constantly receiving applications, and even entreaties, that they may not be any longer neglected; but want of teachers, and want of books, both forbid my complying with their solicitations.

At the request, and under the patronage, of Hoapiri, I have sent two teachers to the windward part of *Hawaii*, with two hundred books. I have received information, by the chiefs, that they are faithful, and their schools prosperous.

The islands of *Ranai* and *Morakai*, have, till within a few weeks, been entirely without teachers. To the former, I last week sent a man, who is to act as a superintendent of four schools, which are to embrace all the people of the island. There are a few people there, who have frequently visited Lahaina, and when here, have always been in our schools. From among this number, the superintendent is to select four assistants; and thus I hope all the people will have it in their power to learn to read and write, and to acquire, by means of our books, many of the first principles of Christianity. Of the number of pupils which will be embraced in these schools, I can form no estimate, as I have yet received no report, and the island has never been explored by any of our number.

The island of *Morakai* is still almost entirely destitute of instruction, there having yet been no regular teacher sent there. Scarcely a week passes, however, but I have application from some of the people to send them teachers. Some of their requests have indeed been like the Macedonian cry.—Last Sabbath morning, Maro, my assistant called on me and said, “Have you seen the men from *Morokai*?” I answered, “I have not recently seen any men from that island.” He replied, “Last night, about midnight, four men came to your door, but it was fast. They stood a long time, but it was not opened. You were asleep. They then came to me saying, ‘What shall we blind men do? We have always been in darkness, there is no light. We have heard that there is a great light in Lahaina, that will shine when the body is dead. We have often been here in Lahaina, and have seen a little of this light, and have been hoping it would shine on *Morokai*. But all is dark there yet. We have

now come here to search, hoping that by the aid of this light we should find the thing to save our souls: for we have heard that there is a great and good Saviour. But where is he? We have been to the foreigner, but he was asleep; and now what shall we do? Must we go back as we came?’” After conversing with them a while, Maro told them to call again at my house after the Sabbath. Early Monday morning, however, they were called on by their chief, and I did not see them. They however attended meeting on the Sabbath, and I hope, therefore, that they returned with some more light than they came. They also conversed with some of the chiefs, and requested their interposition in behalf of *Morokai*. Through their instrumentality I have promised four teachers, who will be sent to that island as soon as books can be obtained.

Six churches are now building on this island. At this station a new one has just been completed. The orders for building it were given by *Karaimoku*, last December. More than two hundred people were employed a principal part of the time, for two months, in getting the wood. It was brought from the eastern part of this island, and is superior to any wood I have seen, except in the house of the king. The building is ninety feet long, twenty-four wide, and a little higher than a common house in America of one story. It stands a little back from the beach, and faces towards the sea. It has three doors in front, and eight windows; eleven windows in the backside, and two in each end. The house is thus rendered so cool, that, when there is a sea breeze, it is always comfortable. The pulpit is built in plain American style, of the materials of this country. The boards were hewn from large *kou* trees, and brought on men's backs a distance of twenty-five miles. They were used while perfectly green, but even now they only want the varnish commonly used on mahogany, and they would equal it in beauty. The floor of the church is made by a thick layer of pebble stones, on which are spread nice *lauhala* mats. The house is yet to be furnished with a row of seats around the outside. It is surrounded by a high and good fence, made by driving long poles into the ground as near together as they can be placed. The whole yard is also covered with pebbles.

Dedication of a Church at Lahaina.

The new church was consecrated to Jehovah on the second Sabbath in July. The evening previous, a herald was sent through the village, crying as he went,—“*To-morrow we enter the new house of prayer. In that house all noise is forbidden, all laughter, all talk, all whispering. No dog shall enter it, and no child that will make a noise. No tobacco-pipe shall be carried there, and after meeting, all the people shall retire in silence.*”

A larger and a better bell, than we have before had, was brought and suspended on the branch of a beautiful *kou* tree, which stands in front of the church.

The morning of the Sabbath was pleasant, and unusually quiet, until eight o'clock, when its silence was broken by the church bell. The people immediately began to collect; and before the second bell rung, the house was filled. When I arrived, it was with difficulty I could make my way to the pulpit. Multitudes had gone away be-

cause there was no room for them. I addressed the people from 2 Chron. vi. 14. "O Lord God of Israel, there is none like unto thee," &c. While we religiously dedicated this house to Jehovah, all the multitudes within it seemed impressed with the awful solemnity of the occasion. Every eye was fixed, every ear was apparently open: and while I saw so many standing around, who could not enter, it was with no small satisfaction that I pointed them to another building, a house not made with hands, where, though there shall be assembled in it multitudes, out of every kindred and tongue, and people, and nation, a voice is still heard,—and yet there is room."

Admission of Natives to Christian Fellowship.

When we had consecrated this house to Him, for whom it was built, we then proceeded to another scene, which, though you may have anticipated it with joy, yet I can by no means fully describe. You will recollect that Puaaiti and Tauawahine were propounded to the church on the first Sabbath in April, with the expectation that they would be received to full communion on the first Sabbath in July. There was a delay of one week, that the new church might be finished, and thus more people be accommodated on so interesting an occasion. Having addressed the two persons on the nature of the solemn engagements they were about to make, and having called the particular attention of the congregation to the new scene now opening before them; I then read a translation of the confession of faith drawn up by the venerable Dr. Worcester. After receiving the assent of the candidates to this most excellent summary of Christian belief, I proceeded to administer the ordinance of baptism to Puaaiti, under the new name of *Bartimia Lalana*.*

Not a breath disturbed the profound stillness of the house, during the administration of the ordinance. I now proceeded to read a translation of our church covenant, to which they both, in the presence of the congregation, affixed their names. Thus did they subscribe with their hands unto the Lord, and "surname themselves by the name of Israel." On the 10th day of July 1825, did we reap our first fruits in this field of the Lord.

As we proceeded to the participation of the sacrament, I could but again call to mind that season, when, with you, we last partook of these sacred elements. The present did indeed afford a contrast with that solemn, but joyful occasion.—This, however, was, to us, not less interesting, and not less animating. Then I sat with hundreds, now I sat with only four. On my right hand was Mrs. R. reclining on a sofa, whither I had carried her in my arms, she being unable either to walk, or sit. Before me were Tava and wife, and at my left hand was Bartimia Lalana. These were all that took the sacred emblems at my hand. It was a joyful season. Let all the churches pray that Lahaina may see many such days as this.

The following remarks shew very fully, that, at the latest dates, Lahaina had by no means ceased to enjoy the gracious effusions of the Spirit of God.

* The chiefs earnestly requested, that this man should be named after the place at which their king and queen lately died, (London,) which they call *Lalana*. We had a particular partiality to the name of Bartimeus, and therefore united the two according to the idiom of this language.

From that time, the church has, every Sabbath, been completely filled, and usually some have gone away that could not get admittance. I have never seen enlightened audiences more attentive.

While we see so much interest in the preaching of the word, we have no reason to fear that our labours are in vain. Indeed, there is not a day passes, but what we see evidence that the Lord is here.

"Blessed indeed, is Lahaina," are words often on the lips of the natives; and we would respond, "Blessed be the Lord for what Lahaina is."

Our house is now continually thronged with people, but we no longer look upon them as a gang of thieves, come to steal, as formerly; nor do we any longer set a watch to guard against them. A year ago, our patience was continually tried, by those who came for no other object but to steal, and all the guards we could set were not sufficient to protect our property. But for the last five months, we have not missed the smallest article, either from our house or yard. The great business of a missionary at Lahaina is now, compared with what it formerly was, a most delightful one. It is the business of pointing anxious souls to heaven, and conducting pilgrims to the land of promise. With our present employment, and our present prospects, we are encouraged, we are animated. We hope the churches will be encouraged also, and feel that their exertions for this people are not in vain. The present may indeed be accounted the day of small things, but at that great day, when our patrons shall meet this people, whom not having seen they love, we trust it will then appear, that these were the pledge of future triumphs.

With sentiments of affection and respect, I remain, honoured and dear Sir, your servant in the Lord.

WILLIAM RICHARDS.

AMERICAN TRACT SOCIETY.

Speech of Rev. Mr. EDWARDS, of Andover, Mass. before the American Tract Society, New-York, May 10, 1826.

The object of this Society is to deliver immortal souls from a course of eternal sinning, and eternal suffering, to transform them into the perfect image of God, and raise them to a state of eternal holiness and bliss in heaven.

The means by which we are to accomplish this, is the dissemination of the truths which God has revealed, in the form of interesting and impressive religious tracts; I say, *the truths which God has revealed*; for no other truths will accomplish this glorious end. Such truths for instance, as the utterly lost condition of sinners, their indispensable duty without delay to love God with all their heart, and soul, and strength, and mind; the necessity of being born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God; the infinite dignity, divine beauty, excellence, and glory of him on whom their help is laid; his amazing condescension in becoming a servant, and having not where to lay his head; his unparalleled kindness in bearing their sins in his own body on the tree, and having laid on him the iniquity of them all; the necessity of believing on him in order to be interested in the blessings of his salvation; that every person to whom he is made known, is under immediate obligation to embrace

him, repent of sin, and live not unto himself, but unto him that died for sinners and rose again; that a day is coming when "all that are in their graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation;" that the wicked will go away into eternal punishment, and the righteous into eternal life. These are the truths, with kindred truths in their divinely inspired aspect and connexion, stamped in bold relief on the face of Religious Tracts, and extended to every city, and town, and village, and family, and soul, by which this society is to aid in renovating a world, and preparing a "multitude that no man can number" to shine in the beauty of holiness, and shout the triumphs of grace to everlasting ages.

These, Sir, are the truths which were proclaimed on the hills and in the vales of Judea, by which the fishermen of Galilee, and men of like spirit, went out, and unarmed in the face of an opposing world, planted the standard of the cross on the thrones of the Cæsars. These are the truths which blazed at the reformation, scattered the darkness of papal midnight, and kindled a light that will "grow brighter and brighter, even to the perfect day." These truths as they go forth, "proclaiming deliverance to captives, the opening of the prison to them that are bound," and pointing them to "the Lamb of God, that taketh away the sins of the world," will cause tears of contrition to drop down from ten thousand eyes, and ten thousand hearts to pour forth their strains of gratitude, alleluias to the Redeemer.

These truths it is our duty to extend, not merely because we have associated for this purpose, but because God has revealed them, and commanded us to extend them to every creature. And if I do not mistake, Sir, there are many reasons why we in this country should extend them by means of Religious Tracts.

We are a great people; if not blasted by our sins, shall become greater and greater, till the light of revealed truth, and the light of human science, the light of true religion, and the light of civil and religious freedom shall blaze from one end of the continent to the other, and with a brightness that shall illumine the world. We are called by the God of heaven to make an experiment; and one of the most momentous that was ever entrusted to mortals.

Blessed with a country of almost unparalleled extent, capable of improvements greater than the sun ever saw; settled by a people of invincible energy, of ceaseless action, and untiring perseverance; enjoying civil and religious liberty to a greater extent than any other people on the globe, holding property of every description, and to any amount in pure fee simple, with the strongest motives bearing upon the mass of minds, to the highest sensible effort, we must make a development of character, such as creation never witnessed; and rise to the height of goodness, and greatness, from which we shall be the benefactors of the world, and instruments in bearing its millions to glory, or from which we shall sink, under a load of guilt such as earth never bore, to endless perdition. Ah, then there would be shouting through all the world of darkness; and among all the sons of darkness through the universe; ages of darkness which the gospel has heaved away, would roll

backwards, and cover millions in deep and everlasting gloom.

And are we in no danger of this? We are a Republic, with no government but that which rests on the will of the people; and which cannot be perpetuated without holiness among the people. Some may say, it cannot without *public virtue*.

But public virtue never did exist, sufficient to perpetuate a Republican government, over such an extent of country as ours, without holiness, and it never will. This holiness is not the natural growth of a single heart in the land. No means will produce it, but the means of God's appointment. Of these means a vast portion of our countrymen are now destitute. Millions and millions increasing every day, are destitute of that influence which is so essential to the preservation of all our social, civil, and religious blessings. Nor is this all, but each individual of these millions has a soul worth a thousand worlds. And without holiness they had better had no existence; for they will spend it in weeping, and wailing, and gnashing of teeth. While I speak it, I see them borne onward towards the close of their probation, destitute of that holiness without which none can see the Lord, and destitute of the means of holiness which God has appointed.

What then shall be done? Send them living preachers. You have not got them. Thousands with the ardor of Paul, of the eloquence and might in the Scriptures, of Apollos, are needed to-day, in order fully to supply this country. Do you say, "Encourage Education Societies, and pious young men for the ministry."—By all means, let the efforts be vastly increased, and prosecuted with all possible vigor, and generation after generation will pass away before they can all have the regular and stated ministrations of the Gospel. Do you say, "Send them the Bible." By all means. Let efforts to extend it be increased and increased, till there shall not be a family, from one end of the land to the other, that has not the sacred volume. But then multitudes will not read it; and multitudes more will act directly against its holy dictates.

What then shall be done? Take the truths of the Bible, and, in thoughts that breathe, and words that burn, stamp them on the pages of Religious Tracts. Multiply these Tracts by hundreds, and millions; send them forth, attended in answer to prayer, by the Holy Ghost sent down from heaven, to every city, and town, and neighborhood, and family, till all shall see Him who was rich, for their sakes becoming poor, that they through his poverty, might be rich. And as they see him "bearing their sins in his own body on the tree," and hear him cry, "My God, my God, why hast thou forsaken me?" and the sun shrinks away, the rocks break asunder, and the dead start from their graves; there will be mourning, yes, there will be a *very great* mourning, and there will be a great turning unto the Lord our God.

Does any one say, that many parts of the land have the Gospel, and therefore it is not needful to send Tracts to them. A town in the very centre of one of the most favored states in the Union, had the Gospel. They had a minister of Christ; but, like many of his brethren, he was ready to say, "I have labored in vain, and spent my strength for nought," till he obtained a Religious Tract, and under the reading of that, eight persons were con-

vinced of sin, and found no rest, till, as it is hoped, they embraced the Saviour, and when he who was watching for their souls related this account, they were all members of the church, and adorning their professions by a godly example.

Another town had the gospel. Sermon after sermon was preached, but passed away unheeded till a Religious Tract was read; when a revival of religion commenced, which issued in the hopeful conversion of more than forty persons.

Another town had the gospel, and the ordinary means of grace; but the people grew stupid, and still more stupid, till a Tract was read; and no less than twelve persons were made to feel, that "without holiness," they could not "see the Lord;" and they obtained no rest, till, as they hope, they became the sincere followers of Christ. Others became alarmed, the conviction spread to others, and to others, till it issued in the hopeful conversion of more than one hundred persons.

Are not Tracts then needful for such places? Yes, Mr. President, for *all* places. A man in the habit of distributing them among those who have not the gospel, once called at a cottage on the side of a mountain, and as usual, asked the inmates if they loved the Lord Jesus Christ? "O yes," the woman replied, "he is precious to my soul, altogether lovely." He asked her what were the means of leading her to Christ. "A man," said she, "once left here a small Tract. When he was gone, my child read it aloud; and it made me feel as if I was lost forever." Her impressions deepened and deepened, till she discovered the way of salvation through a crucified Redeemer, hopefully embracing him, and found rest to her soul. Her husband too, said, "He gave me a Tract, and since then I hope the Lord has showed mercy to my soul." "O," said the woman, "that I could see that man again." "Well," said the man, "I am he."

Another man who had been in the habit of distributing Bibles and Tracts among the destitute, was afterwards informed by letter, that more than thirty individuals in one town, besides the writer of the letter and his wife, were all now rejoicing in hope, through his instrumentality. I know the man, Sir, who has had evidence of more than one hopeful conversion from a Tract, in a family which had not the gospel, and had never seen a Bible. Tracts are useful even here; and we must send them to every family throughout the country.

Does any one say, "This is impossible?" No, it is not impossible. A single individual has been known to circulate 70,000 Tracts in a year. Suppose that each went into a family, and was read by three persons besides him who received it; this single individual may have been the means, through the instrumentality of Tracts, of preaching the unsearchable riches of Christ to 230,000 souls. Let this continue for ten years, and this single individual might speak to 2,300,000, and tell them words by which they and those around them may be saved.

(Conclusion in our next.)

AFRICA.

To some it may seem incredible, but it is nevertheless a fact to be recorded among the wonders of the age, that on the soil of degraded Africa, there is now in operation a Printing Press, and a Newspaper, established and conducted by American Christians.

Can ye not discern the signs of the times? The *LIBERIA HERALD* of Feb. 16th, received at Boston, gives the following account of the arrival of the expedition that sailed from New England last fall.

On the 7th inst. the brig *Vine*, Capt. Grozier, arrived at this port in 34 days from Boston, with Colonists for Liberia. We are happy to assure our American friends that the officers and crew, the Rev. Mr. Sessions,* and Rev. Mr. Holton the missionary, and Mr. Force, Printer, together with all the Colonists, are in perfect health, and have been unusually protected of heaven from the dangers of the deep, and from the attacks of disease.

They were welcomed by our citizens by the discharge of artillery, by acclamations of joy, and by crowds at the wharf, ready to conduct them to their dwellings. The landing of the people and the unloading of the brig, were effected without an accident. The Colonists have all been admitted as free citizens of Liberia, drawn their town lots and plantations, and been located temporarily in convenient houses generously offered them by our citizens till they can erect their own.

We understand that they are highly pleased with the healthiness and progress of the Colony, and to use their own words, "feel that they have now got home."

The Printing Press sent out gratis also, is of the greatest value, whether we regard the enthusiastic joy with which it was received, the spirit of improvement it is likely to awaken in the Colony, or the influence it will have in commending our cause to public patronage. When we call to mind these things, and learn that it was procured, including the salary of the Printer, at an expense of more than \$1000, we cannot adequately express our gratitude to the munificent donors. But they will best understand our feelings when we inform them that nearly \$200 have been subscribed by our citizens towards the immediate issue and support of a public Newspaper.

We judge also that there are received a thousand volumes of useful, and many of them most valuable books, and probably as many more pamphlets. We ought particularly to specify a complete set of the *North American Review*, presented by Mr. Sparks, the Editor. The forty Bibles and Testaments presented by the Massachusetts Bible Society, and the \$20 amount of Tracts, presented by the New England Tract Society, the boxes from Andover, Medway, Dedham, Portland and Boston.

To this we add two sets of patent scales, two pair of Blacksmith's bellows, two anvils and a complete establishment for a blacksmith's shop. One pair of globes, and a bell worth \$40—all kinds of stationary, two chests of medicine, and a great variety of agricultural and mechanical tools, clothing, household furniture and provisions; besides many private donations to all the Colonists that embarked.

If all this may be viewed as an index of the state of feeling in New England, it must be most gratifying to the American Colonization Society, and furnishes a pledge never before given, that Africa is to arise from her degradation, and this Colony to receive an impulse which no subsequent disaster can effect.

* Mr. S. it will be recollected, died on his homeward passage.

From the Methodist Magazine.

INTERESTING LETTER,

From the Russian Princess Mestorchase to a Lady in Scotland: Communicated to the Editors by Mrs. C. G.

Observing in your paper an anecdote of the Russian Princess Mestorchase, I thought a letter from that lady to a person in Scotland, would not be unacceptable for publication. C. G.

DEAR MADAM,—I had the pleasure of receiving your letter a month ago,—so that I would begin mine with an apology for being so long of answering it. I thank you both for your friendly address and valuable present. The reason of my silence may excuse me in your sight: it is Mr. Pinkerton's return to Russia. I see in your letter that you are well acquainted with him, and so you will know that every other concern vanished before the joy of seeing again the *beloved friend*. The word *friend* does not fully express what he is to me: add to it what Paul was to the jailor,—what Peter and John were to the man sitting at the gate of the temple called Beautiful,—what Philip was to the man of Ethiopia, reading Isaiah the prophet without understanding it: in a word, what in so many instances the apostles of our Lord were to the poor sinners whom they taught that whosoever shall call on the name of the Lord shall be saved.

Oh, dear Madam, when in your letter you mention my *high rank*, you did not think it was the rank of this wicked world,—in which, the higher we are, the more we are surrounded by corruption, the more exposed to temptations, and, in every respect, the more accosted and attacked by the enemy of souls! My *high attainments* in human science, were nothing more than sinful, idle, useless, worldly wisdom, which the apostle styles *enmity to God*.—Now, every hour of my life is employed to forget what I know, and to bless my heavenly father, who through my friend, showed me that, alas! I knew nothing. Yes, madam, I was ignorant of my Creator and Redeemer's *character and claims*. These were my attainments, and this my wisdom. Now, my dear madam, instead of my dazzling qualities, let charity cover the multitude of my sins,—let charity hope that he who has begun a good work will not leave it imperfect, and will accept and bring me to the throne of his kingdom, cleansed in his most precious blood, and saved by his atonement and sacrifice. I have *no other claims—no other hope*; and I believe you are of the same mind.

Pray for me, that we may meet in heaven, and there join in the song of Moses and the Lamb. Marvellous are his works (and we have every day instances thereof) with the *proud sinner*, whom he seeks out, calls back, and brings at last to confess his guilty ways. How marvellous are his ways with his faithful servants, whom, like Mr. Pinkerton, he sends far from friends,—whom he brings not only to consent to his departure, but to desire it, in order to make him an instrument of grace among so many places and people! His health, weak in our sight, proved strong in the Lord;—then let us, in all places depend on him, and submit in resignation, even in our hardest trials, believing it is all done for our good by a God of mercy and love. But I must stop here, lest my letter be too long. Excuse me if I speak too freely: your friendly letter has opened my heart.

I hope we meet daily in prayer and in spirit. When we stand before the throne of our Heavenly Father, we shall know each other. Oh, pray for me, that at the end I may be acknowledged by you as a sister in Christ, and as a *redeemed child of God*.

The grace of our Lord Jesus Christ be with you and your amiable family. May his peace never depart from you. This is the prayer of your sincere friend.

P. M.

This princess, previous to Mr. Pinkerton's becoming the instructor of her children, was a disciple of Voltaire.

CEYLON MISSION.

From the Missionary Herald.

In consequence of severe attacks of the liver complaint, by which life was imminently threatened, Mr. Winslow was advised to take his wife to a small fort, at the head of the strait, which separates Jafna from the main part of the Island of Ceylon. This removal, though for the time beneficial, proved insufficient on account of the rains, which made their stay short. A voyage to Calcutta was then resolved upon and prosecuted.

At evening, says Mr. Winslow, with rather heavy hearts, we went on board a small native boat, and with difficulty reached Kaits about midnight, Mrs. W. almost overcome with fatigue. Mr. Spalding accompanied us thus far, and kindly assisted in arranging our baggage in the little smoky *dhoney*, which was to convey us to Madras. The next day the wind was ahead, and there was every appearance that the monsoon was fully set in; so that we could not pass over to Negapatam in our boat. We had the prospect of being obliged to return and wait the event at home. The following day, however, the weather was more favourable, and I induced the boatmen, after much solicitation, to get under way. We lost sight of Ceylon about 10 o'clock A. M. of Oct. 9th, and in the afternoon at 4, could distinguish the land on the other side. As the native boatmen in their small craft have no compass, it is a great point with them not to be long out of sight of land. Our boatmen, who were Mahomedans, as most of them are, (the Hindoos never eating on the water,) offered up their prayers to Ali, when leaving the land, and again on seeing it raised a song of praise. At midnight we came to anchor near Negapatam.

Coasting along the shore, Mr. W. and his wife, after four days, arrived at Madras, and were hospitably entertained by the Wesleyan missionaries there, until a ship arrived in the roads, which took them to Calcutta, whether they came on the 27th November.

Mrs. W. found the sea, and the cool air of Calcutta at that season, very favourable to the restoration of her health, and hopes were indulged of her recovery.

Meanwhile, however, a case of mortality had occurred among her companions in the mission. On the 24th of November, three days before the arrival of Mr. and Mrs. Winslow at Calcutta, Mrs. Woodward died at Tillipally. Of the circumstances of this event, little more has yet been communicated, than that it was not unexpected to her husband and her associates, her prospects of life for some time having been very precarious. The cause of her death seems to have been consumption, and her departure was gentle and serene.

Three days after Mrs. Woodward's decease, and the very day that Mr. and Mrs. Winslow landed at Calcutta, two cases of death occurred among the children of the missionaries, which were sudden and unlooked for. One was that of Harriet Maria, the eldest daughter of Mr. and Mrs. Winslow; the other

of Sarah-Jane, the eldest daughter of Mr. and Mrs. Spaulding, both of whom died of the cholera, on the same day. The last scene of these children is described with all the affecting tenderness of paternal love. Suffice it for us to say, that in the seriousness of the children, their habits of prayer, and other traits of character, their mourning parents find reason to hope, that the shock, which seemed like shaking their own hold upon the earth, has removed their offspring to heaven.

Besides these two children, two native members of the church, and one candidate for admission, have been cut off by the cholera.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 10, 1826.

BOMBAY MISSION.

The able missionaries at this station, have laboured faithfully and we believe longer than at any of the stations occupied by the American board, without seeing, as the fruit of their labours, the conversion of some souls. Preparations have been made, we trust, for an abundant harvest.—The scriptures have been translated and printed; schools established; tracts distributed, and knowledge widely extended.—And now we rejoice to learn that a new order of things has commenced. Three natives, viz. two Brahmins and one Rajpoot, (the two highest ranks known in India,) have been led to renounce the religion of their forefathers, profess their faith in Christ, and have been baptized. These converts were bro't from the interior by the Rev. Mr. Taylor, a missionary from the London society, and were baptized at Bombay. The missionaries have also admitted to their communion, a native, who was formerly a Roman Catholic, and they now "indulge the hope that a work of grace has commenced in the hearts of some others."

PREMIUM OFFERED.

The Committee of the American Tract Society, offer to the writer of the best tract, on the "RUINOUS CONSEQUENCES OF GAMBLING," the sum of \$50, received by them from a benevolent individual. The tract not to exceed 16 pages, and must be addressed, by the 1st of October next, to Mr. Wm. A. Hallock, Corresponding Secretary of the American Tract Society, No. 37, Nassau-st. New-York.

THE AMERICAN EDUCATION SOCIETY,

Exhibited its Tenth Annual Report, at Boston, May 29th. Addresses were delivered on the occasion, by the Rev. Messrs. Jenks of Boston, Codman of Dorchester, Warner of Medford, and Cornelius of Salem.

An alteration was made in the provisions for the admission of members, which is important to be known. The acting members of the Society, are hereafter to be chosen by election. Clergymen and laymen, who are admitted as formerly, on payment of the initiation fee, are hereafter admitted only as *honorary* members, and not entitled to vote.

The Society, since Sept. 1824, have received into their patronage 78 new Beneficiaries; and expended in grants \$16,000.

Five hundred and forty-five young men have been received as Beneficiaries of this Society since its origin, a period of 10 years. Two hundred are now members of colleges and academies.

The Treasurer of the American Board, acknowledges having received from April 19 to May 18, inclusive, in collections and donations the sum of 4724, 14, besides legacies \$55; for the Mission College \$78 85, and sundry articles of clothing.

Revivals.

REVIVAL IN NORWICH, VT.—South Parish.

For some years past, religion in this church and society has been in a very languishing state. About the middle of March last, a revival commenced.—Previous to this, the church, as a body, had for a long time been criminally conformed to the world. Unhappy divisions and personal controversies existed among the brethren; a settlement of which, seemed to defy all human effort. On the subject of discipline there was a difference of opinion, and every discussion of the subject was attended with unchristian feelings, and seemed only to involve us in greater difficulties. Yet, it is believed, there were some in the church who mourned over the desolations of Zion—and whose earnest cries to God for help, became more fervent as these difficulties increased. A revival had commenced in the College and village of Hanover, about a mile from us across the river.—Some from this side went over, and appeared to partake of the good spirit which prevailed there. We were, in turn, visited by some from that side. Certain young men, who had been members of the Military Academy while it was in this place, and had associated with our youth, and who were known to have been very thoughtless and gay; having now been brought by the Holy Spirit to feel the bitterness of sin, and the preciousness of a Saviour's love, came over and helped us. The necessity of a revival was now much insisted on. Yet many seemed to think we could not have one at present:—that "the time had not come, in which the Lord's house could be built." It was said, "we must have a great deal of discipline in the church first." And we were on the point of having a council to settle existing difficulties.

While things were in this state, at a conference on Wednesday evening, (the solemnity of which indicated a revival) the members of the church were requested to tarry after the meeting was dismissed, to hear read a remonstrance signed by a part of the church. This did not produce the unhappy effect that was feared. Instead of going into any discussion of the subject matter of the paper which had been read, some of the brethren spoke and said, "Let us stop where we are, and consider what we are doing. Are we not carrying matters too far." The word "we" in such a connection seemed to make a good impression. It was a word we had not been, for some time, in the habit of using in that way. The language had been too much, "We have done right, and you have done wrong." But now the query was stated, "Have we not *all* done wrong?" A solemn pause ensued, and the countenances of every one seemed to say, "It is to be feared we have." A day of fasting and prayer was mentioned. After being reminded of our obligations as Christians, we concluded to take the subject of keeping a day of fasting and prayer into consideration, and decide upon it the next Sabbath. Before Sabbath came, certain female members, who had been as exemplary as any in the church, requested the minister, who is at present preaching to them, to draft a confession which they wished to sign and have read before the congregation. On the following Sabbath, it was agreed by the church to observe the next Friday as a day of fasting

and prayer, and that the reading of any confession by any of the members, should be postponed till the next Sabbath.

Friday was the day of our regular church meeting; and there was a case of discipline then to be acted on, respecting which it was believed there were different and very strong feelings. On this account, some, although they felt like fasting and prayer, almost dreaded the approach of the day.

In the mean time, the brethren who had been at personal variance, were brought together. They felt, in some degree, the responsibility of their situation. They dreaded the guilt of standing in the way of the Holy Spirit. Their private differences were settled. They gave each other the hand of fellowship. A sense of duty had led to this. Though they appeared sincerely to forgive each other, there was not yet that deep sense of sin, that pungent feeling of repentance, which was desirable. Friday came, and the church "were all with one accord in one place." For a considerable time we sat in silence. The Bible and our covenant lay before us. Before a word was spoken, many were seen wiping away the falling tear. It was the tear of penitence. It was just observed by one, that it was good to stand still "and see the salvation of God." The Holy Spirit now "rent the heavens and came down, and the mountains flowed down at His presence." God appeared in His glory to build up Zion. We read Daniel's prayer and our covenant. But little comment was necessary. The Spirit did the work. The ground on which we stood, seemed holy. All seemed sensible of the special presence of God. All seemed to feel, "how dreadful is this place!" There was not a dry eye—and some wept bitterly. All were willing to confess, and willing to forgive. The whole body appeared melted into repentance.

Here was a scene at which holy angels rejoiced, and at which evil spirits trembled; for they both perceived what the consequences would be. They both knew that Satan was about to lose many of his subjects, and that God was about to raise up many new and eternal monuments of his mercy. On the following Sabbath, oral public confessions were made by a number of the brethren, and the written confession before alluded to was read, it being signed by nearly all the church. Thus marvellously did God restore this church to its Christian standing, in the consciences of impenitent sinners. Thus did He take his cause into His own hands to plead. Sinners saw that He had done this. They began to tremble. Fearfulness surprised the hypocrite. They felt their miserable props begin to give way. They saw that divine grace was making professors better than they:—that Christians had an Advocate with the Father, and that *they* had none. The school-house, which is a large one, was soon found too small to contain all who came, and who came as they did of old, because it was noised that Jesus was in the house. We removed our conferences to the Meeting-house.

There are now, we have reason to hope, in this small society, not far from 50 subjects of this work of grace. As many as 12 family altars have been erected since the revival began. Though it has not been confined to any age, an unusual proportion of heads of families have been interested. Many Universalists have found their system radically defective, and have renounced it. The work still continues, though not so powerfully as some weeks ago. It prevails quite extensively in the North Parish; and in almost every section of the town there is more or less seriousness.

The subjects of the work do not generally speak of any remarkable joy bursting in upon their minds at once,—but seem slow to hope, fearful of self-deception, and quite anxious to know more of the entire depravity of their own hearts; and to feel more fully that they have not made themselves to differ from others, but that it is God,—who "has no pleasure in

the death of the wicked," and "who has mercy on whom he will have mercy." We desire the special prayers of all who pray in faith, that God will not withdraw His Spirit from us. Let all who love the Saviour, by these facts be more impressed with a sense of the mercy and patience and covenant faithfulness of God: and remember, that in the hour of the greatest darkness and difficulty, He may be ready to make the wrath of man to praise Him, and the remainder to restrain. Let all who have an interest at the throne of grace, take encouragement from what the Lord has done for the people, even though every thing around them looks unpromising; and pray, "It is time for thee, Lord, to work—for they have made void thy law." When, under such circumstances, the Lord takes the matter in hand—when he thus vindicates his cause—the whole honour and glory must and will be given to him. J. R. WHELOCK.

Norwich, S. P. May 22d, 1826. [Rec. & Tel.

From a letter dated Orono, 3d inst. says the Christian Mirror, we gather the following particulars:—

A licentiate from the Bangor Seminary, was employed in Orono the last winter to preach and instruct a School. On his arrival at that place, he instituted a Sabbath School, a Bible Class, a Conference meeting, and a Monthly Concert for prayer. At the first meeting but eight persons attended, but the number soon increased to 30. The good effects of these meetings were soon evinced in the minds of many, by a deep conviction of their lost and wretched state by nature. At the date of the letter, about 22 cherished the hope that they had passed from death unto life, 12 or 13 of whom were members of the Bible Class.

PRESBYTERIAN CHURCH.

The General Assembly of the Presbyterian Church have been in Session at Philadelphia, from the 18th of May, until about the 1st of June. The Philadelphia has given minutes of their proceedings, from which we make the following selections.

It appears that there are under the care of the General Assembly fourteen Synods comprising eighty-five Presbyteries, and that sixty-eight Presbyteries have sent up to this Assembly reports more or less complete.

The whole number of Ministers reported by the above named 68 Presbyteries is 935; of licentiates 152; of candidates 176; of congregations 1524: of the ministers, 635 are settled pastors, and 300 are stated supplies or without charge. And of the congregations, 944 are supplied, and 549 vacant. The number of communicants added last year in 720 congregations, is 9557, and the whole number of communicants in 931 congregations, is 99,674. The number of adult baptisms in 457 congregations is 1983—of infant baptisms in 751 congregations, 9897. Seventeen Presbyteries have made no reports on any subject to the present Assembly; but from the last reports received from 15 of these delinquent Presbyteries, it appears that they contained 150 ministers, and had under their care 32 licentiates, 25 candidates, 251 congregations, and 9,995 communicants; so that the whole number of ministers now ascertained to belong to the Presbyterian church in the United States, is 1,135—the whole number of congregations returned is 1775; of communicants 109,667; of licentiates 184, and of candidates for the gospel ministry 201.

It is much to be regretted, that in more than 700 of our churches, we are still unable to ascertain even the number of communicants, and that all the Presbyterian reports are more or less imperfect.

It is therefore recommended, that all the churches be directed by this Assembly, to be careful to make their annual returns to their respective Presbyteries; and that the Presbyteries transmit to the Assembly their reports, in the precise forms published in the minutes of the last year.

PRINCETON SEMINARY.

An extract from the minutes of the Board of Directors of the Theological Seminary at Princeton was laid before the Assembly, recommending that the Plan, Article VI. Sec. 4, should be amended so as to read as follows, viz.

"Every student shall be obliged to write on such Theological and other subjects, as may be prescribed to him by the professors. In the first year every student shall be obliged to produce a written composition on such subjects at least once in every month; in the second year, once in three weeks; in the third year, once in two weeks. Each student shall also commit to memory a piece of his own composition, and pronounce it in public before the professors and students, as frequently as in the judgment of the professors, this exercise can properly be performed, when a due regard is had to the number who must engage in it, and to the other duties of the Seminary."

The above recommendation was unanimously adopted.

Saturday, May 27.

UNION OF THE A. B. C. FOR FOREIGN MISSIONS, AND THE U. F. M. SOCIETY.

The Assembly proceeded to the consideration of the report of the Committee on a communication from a Committee of the Managers of the United Foreign Missionary Society, and after mature deliberation the following resolutions were adopted.

Resolved, That the General Assembly do consent to the amalgamation of the American Board of Commissioners for Foreign Missions, and the United Foreign Missionary Society.

Resolved further, That this General Assembly recommend the American Board of Commissioners for Foreign Missions, to the favorable notice and christian support of the Church and people under our care.

Tuesday, May 30.

The Rev. John M'Dowell, the Rev. Henry R. Weed, the Rev. Samuel S. Davis, and the Rev. Joshua T. Russell, were re-appointed general agents to solicit contributions for the Theological Seminary at Princeton, wherever they may choose to go for that purpose.

AMERICAN COLONIZATION SOCIETY.

The following Report, from the Committee appointed on the Colonization Society was received and adopted, viz.

The Assembly having witnessed with high gratification the progress of the American Colonization Society in a great work of humanity and religion, and believing that the temporal prosperity and moral interests of an extensive section of our country; of a numerous degraded and miserable class of men in the midst of us, and of the vast continent of Africa now uncivilized and unchristian, are intimately connected with the success of this institution, therefore,

Resolved, That this Assembly recommend to the churches under their care to patronize the objects of the American Colonization Society, and

particularly that they take up collections in aid of its funds, on the 4th of July next, or on the Sabbath immediately preceding or succeeding that day; and whenever such course may be thought expedient, to give them assistance in such manner as may be most conducive to the interests of the general cause.

AMERICAN SUNDAY SCHOOL UNION.

The following resolution was recommended and adopted, viz.

Resolved, That the General Assembly do cordially approve of the design and operations of the American Sunday School Union; and they do earnestly recommend to all the ministers and churches under their care, to employ their vigorous and continued exertions in the establishment and support of Sabbath Schools.

PROFANATION OF THE LORD'S DAY.

The following resolutions in reference to the profanation of the Lord's day, were presented by the committee to whom the subject was referred, and adopted.

1. *Resolved*, That this Assembly regard with pain and deep regret, the profanation of the Lord's day which exists in our country in various forms, and which is calculated in an alarming degree to create a neglect of public worship, a contempt of the authority of Almighty God, a corruption of morals, eventually to bring down the judgment of God on our land.

2. *Resolved*, That this Assembly repeat the warnings, which have heretofore been frequently given on this subject, and do solemnly and earnestly exhort the churches and individuals in their connexion to avoid a participation in the guilt of profaning this holy day.

3. *Resolved*, That it be earnestly recommended to the ministers of the Presbyterian Churches who have pastoral charges, frequently and solemnly to address their people on the subject of the sanctification of the Lord's day and to urge its vital importance.

4. *Resolved*, That it be solemnly enjoined on all the Presbyteries and Church Sessions in our connexion, to exercise discipline on their respective members whenever guilty of violating the sanctity of the Sabbath; and that an enquiry should be annually instituted in each Presbytery relative to this subject; and that each pastor should at the earliest opportunity practicable, present this subject in all its solemn importance to the session of the church under his pastoral charge, and invite the co-operation of its members in all proper and prudent measures for the suppression of Sabbath breaking; and further that it be recommended to all our ministers and church members when travelling to give preference to such livery establishments, steam boats, canal boats, and other public vehicles as do not violate the law of God and of the land in relation to the Sabbath.

5. *Resolved*, That one member in each Synod belonging to this body be appointed a committee to correspond with individuals or the constituted authorities of other religious denominations, respecting measures which may be taken in concert, to prevent the profanation of the Lord's day, and further that the Commissioners to the several ecclesiastical bodies with which this Assembly has correspondence, be committees for the same purpose.

DEATH OF MR. FROST.

We noticed in our last volume the death of Mr. Frost, one of the American missionaries at Bombay. The Rev. Gordon Hall, in a letter to his wife, dated Oct. 20th, furnishes additional testimony of his Christian character; exemplified in his last sickness and death.

His recovery had been entirely despaired of by his physician, himself, and all of us, for about a fortnight; and for more than a week, his death was daily, and some of the time hourly expected. The disease, of which he died, was the quick consumption.

I never before was permitted to witness so much of the support of religion, and the preciousness of a Saviour to a dying believer. He had no transport of joy, but a uniform composure, calmness, peace, and comfort of mind, in the prospect of death.

A few hours before his death, I heard his quivering lips declare, "Jesus is the way, the truth, and the life." At another time, when almost gone, he broke out with unusual force of voice, and repeated the first verse of the 29th hymn, 2d book. One afternoon, not expecting to live the night through, he called me to him, and wished me, should he be dying in the night, to read to him Watts' 146th Psalm, and also the 115th Psalm, and to pray with him. He exhorted us not to be discouraged at his death. He felt confident that God would bless the mission.

I could fill my sheet with the salutary and good things which he said, and the evidences he gave that he was a child of God, and about to be taken home to his father's house.

A Universalist Preacher converted.—We have received a communication which has the sanction of a name, stating that Rev. Aaron Kinnsman, who had officiated as pastor of the Universalist congregation for four years past, in the town of Wells, came out on Sunday the 30th ult. with a full and entire renunciation of his Universal principles; and implored the forgiveness of God and his audience for his long continuance in the public dispensation of error. He made his declaration before a very large concourse of people from Wells and the adjoining towns. He declared that he had been in the belief of his doctrine for about six years; and had not been aroused till within a few months past; and that it was calculated to 'make the heart of the righteous sad, and strengthen the hands of the wicked.'—*Northern Spec.*

THE VOYAGE OF LIFE.

Copy of a Letter from a Cornish Fisherman to a Friend.

Respected and very dear Friend,—The grace of our Lord Jesus Christ, with every covenant mercy, and gospel blessing, be added in rich abundance to your consolation.

I am still in the land of the living, a monument of divine compassion. It is now the 60th year since I first entered on the voyage of life, and launched out on the waves of tumult. My first course under a press of sail, was directly before the wind; nor did I veer a single point or change tack or sheet for twenty years; but exactly at the end of that time, I was favored with a sight of the sun, and consequently had a true observation, corrected my dead reckoning, and found by calculation that I was running into danger, being com-

pletely embayed on an enemy's coast and a leeward shore: my situation became still more perilous on account of a rapid current, which in those low latitudes, is constantly and invariably sitting to leeward. I then immediately, and without hesitation, for there was no time to be lost, hauled my vessel close by the wind; but a new scene quickly turned up, for I had very soon to encounter strong gales, accompanied with a tremendous sea, which much disabled me in my masts, sails, and rigging; my upper works also became very leaky, which required constant labor and toil at the pumps, so that there remained no other alternative but that of the old adage, "Pump or sink."

It is now forty years since I braced sharp up, beating to windward, and toiled hard to make the blessed shore; but weathering all the rocks and shoals has often been exceedingly doubtful, and here I am still, like an old shattered, weather-beaten barque, tossed up and down on the boisterous ocean of time, and buffeted by the rude waves of temptation and sorrow, while the roaring billows of adversity often rise high, and break with violence on my weather bow.

This morning, however, being aloft, I was favored with a distant view of the land, which appeared to be pleasant and beautiful; but what rendered the prospect more delightful, was its appearance on my lee bow; so my dear brother, I hope to give her a point of the sheet, slack my bow-lines, and round in on my weather braces. The voyage indeed has been long and tedious, but when I reach the harbor, it will be doubly sweet and desirable, for then all my sorrows will be at an end, and the delights of Paradise will open to my view. Yes, my brother, I hope I shall at last, like a gallant and stately vessel, under full sail, being wafted by the gentle breezes and pleasant gales of redeeming love, enter with joy and triumph the peaceful harbor, where thousands that are landed before, will crowd the eternal haven, to greet and hail me welcome. If I am first landed, I have no doubt but I shall be looking out hard for the arrival of my very dear friend.

Obituary.

DIED.—At Wallingford, on the 17th of March last, Mr. John Gaylord, aged 73,—and on the 27th ult. his son, Mr. James Gaylord, aged 32.

At Cheshire, on Monday last, Mr. Asa Brooks. While assisting in raising the new Meeting-house, he was killed instantaneously by the falling of a part of the frame, occasioned by the breaking of a rope. Mr. Brooks was between 35 and 40 years old, and has left a wife and four children.

At East-Hartford, Shubael F. Griswold, Esq. aged 38. He graduated at Yale College, in 1806.

At Osweld, Bradford Co. (Pa.) on the 26th April, after a protracted and distressing illness, which he bore with fortitude and christian resignation, Doctor Dudley Humphreys, aged 42,—a native of Canton, Ct. In the death of Dr. Humphreys, the Church of Christ, Society, and the neighborhood in which he lived, have lost one of their most active and useful members. He was a kind and affectionate husband and parent,—an able physician—a faithful deacon—and ruling Elder of the Church. Every station which he occupied, he filled with fidelity and ability. His remains were committed to the tomb on the 30th, and a Sermon delivered to a numerous and attentive audience, by the Rev. Salmon King, from Acts viii. 2. "And devout men carried Stephen to his burial, and made great lamentation over him."—*Communicated.*

Poetry.

FOR THE RELIGIOUS INTELLIGENCER.

THE SABBATH.

On hearing a discourse from the text—"Remember the Sabbath-day to keep it holy."

WHY on this morning doth the lightest cloud
That lifts its vapory banner, thus enchain
Within their homes those youthful forms who heed
No tempest when the voice of pleasure calls?
—Why are the radiant cheek, the sparkling eye,
And step elastic, on this day so oft
Enthrall'd by sickness, which the moon-lit eve
With her slight beamy wand can dissipate?
—Why are those active minds that wake the dawn
With labor for the meat that perisheth,
So long the prisoners of their couch of down
In sloth unwonted?—Keep we thus in mind
The rising of the Saviour? If the rest
Of consecrated Sabbaths, shadows forth
The peace of Heaven, this dead sleep typifies
That dark annihilation, which the soul
Shuddering revolts at.

But perchance the day
Is cloudless, and the hackney'd plea withheld,
Of feign'd disease; and space enough remains
Between the pillow, and "church-going bell"
For all the toilet's dues.

Why then we go
Up to Jehovah's temple where his saints
With chasten'd joy and lowly reverence meet.
The organ speaks *His* praise,—the anthem swells,—
The prayer wings upward, and blest lips proclaim
The jubilee of souls. But roaming Thought
Is far away amid the boisterous world.
—Why doth yon man of wealth compute his gains,
The matron weigh her cares, and that fair eye
Scan with such nice admeasurement the robe
Of friend or neighbor, in the house of God?
Sellers of doves and merchandize are there,
Whose seats no hand of righteous zeal o'erturns.
—Hence, dross, and vanity! Must ye pollute
Forever that pure altar whence our praise
And penitence should rise?

Even thus we pass
On in our Sabbathless pursuit, till life,
And all the phantoms of its giddy race
Fade as the vapor. Almost Earth might seem
Some *charnel-house of spirits*, where they waste
And moulder, tho' the breath of heaven, that sighs
Through her sweet Sabbaths, would revivify
Their desolation, like the gale that woke
The valley of dry bones.

H.

Norwich, Sunday, May 21st, 1826.

THE PHILOSOPHER.

Sir Isaac Newton set out in life a clamorous infidel, but on a nice examination of the principles of Christianity, he found reason to change his opinion. When the celebrated Dr. Halley was talking infidelity before him, Sir Isaac addressed him in these or the like words:—"Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the

mathematics, because that is a subject you have studied and well understand; but you should not talk of Christianity, for you have not studied it. I have, and am certain you know nothing of the matter."—This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day; for they often speak of what they have never studied, and what in fact they are entirely ignorant of. Dr. Johnson therefore well observed, that no honest man could be a Deist, for no man could be so after a fair examination of the proofs of Christianity. On the name of Hume being mentioned to him, "No Sir," said he, "Hume owned to a clergyman in the bishopric of Durham, that he had never read the New-Testament with attention."

EXTEMPORANEOUS PRAYER.

"Far be it from me to dishearten any good Christians from the use of conceived prayer in his private devotion, and upon occasion, also in the public. I would hate to be guilty of pouring so much water upon the spirit to which I would gladly add oil rather. No, let the full soul freely pour out itself in gracious expressions of its holy thoughts into the bosom of the Almighty; let both the sudden flashes of our quick ejaculations, and the constant flames of our more fixed conceptions, mount up from the altar of a zealous heart unto the throne of grace; and if there be some stops or solecisms in the fervent utterance of our private wants, these are so far from being offensive, that they are the most pleasing music to the ears of that God unto whom our prayers come. What I have professed concerning conceived prayers, is that which I have ever allowed, ever practised, both in *private* and *public*. God is a free Spirit; and so should ours be, in pouring out our voluntary devotions upon all occasions. *Nothing hinders but that this liberty and a public Liturgy should be good friends, and go hand in hand together; and whosoever would forcibly separate them, let them bear their own blame.* The over rigorous pressing of the liturgy to the justling out of preaching, or conceived prayers, was never intended by the law-makers, or moderate governors of the church."

BISHOP HALL.

The Holy Spirit is an antidote against seven poisons: It is wisdom against folly; quickness of apprehension against dulness; faithfulness of memory against forgetfulness; fortitude against fear; knowledge against ignorance; piety against profaneness; and humility against pride.

GENERAL ASSOCIATION OF CONNECTICUT.

The Anniversary Meeting of the General Association of Connecticut is to be holden at Stamford, on the 3d Tuesday of June instant.

An APPRENTICE wanted.—A

Lad, 14 or 15 years of age, of steady habits, and good character, is wanted as an apprentice to the Printing business, in the Office of the Religious Intelligencer.

Terms of the Intelligencer.—In advance, \$2,50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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